

THE *J. 3. 12.*
HAPPINESS

Of being SAVED from

The Second Death:

IN A

SERMON,

Preached at the FUNERAL of

The Pious and Vertuous
Lady *ARABELLA LACY*,

Late WIFE of

WILLIAM YATE, Esq;

Who was Interred at *Shipton* in *Oxfordshire*,
the 2d. of *April*, 1695.

By *ANTHONY HORNECK, D.D.*
And Chaplain in Ordinary to His MAJESTY.

In the *SAVOY*, Printed by *E. Jones*, for *Sam. Lowndes*,
over against *Exeter-Change*, in the *Strand*, 1695.



*Collegium SS. et Individuae
Trinitatis in Academia
Cantabrigiensi*



REVEL. XX. 6.

On such the Second Death hath no Power.

THE Blessedness of holy Men and Women after Death, is in Scripture expressed sometimes *positively*, or *affirmatively*, sometimes *negatively*; and the Holy Ghost declares sometimes what they shall be, and sometimes what they shall not be. To the former *Classe* are to be referr'd all such Passages as speak of their obtaining *Eternal Life*, and being admitted to an *Inheritance incorruptible*, or to the *Inheritance of the Saints in Light*; their being comforted, and seeing God, and being like the Angels of God, and shining as the Sun in their Father's Kingdom, and being for ever with the Lord, &c.

Joh. 3. 15.
1 Pet. 1. 4.
Col. 1. 12.
Matth. 5. 4.
Matth. 5. 8.
Luc. 20. 36.
Matt. 13. 43.
1 Thess. 4. 17.

To the other *Character* belong all those Sayings which import, that they shall be molested with neither Crying, nor Sorrow; neither shall there be any more Pain: That they shall not be afraid of any Curse; shall not need the Use of Candles, nor the Sun: That they shall hunger and thirst no more; that they shall go out of the Temple of God no more; that their Names shall not be blotted out of the Book of Life; that they shall never see Death, never die, shall not lose their Reward, and shall never be cast out, &c.

Rev. 21. 4.

Rev. 22. 5.

Rev. 3. 12.

Rev. 3. 5.

Joh. 8. 5.

Joh. 11. 26.

Matt. 10. 42.

Joh. 6. 37.

B

Indeed,

Indeed, the Negative Expressions seem to say less than the Positive, yet both aim at one and the same thing; and serve, not only to give us a clearer Prospect of the future Bliss, but to raise our Hope, to lessen our Fears, to inflame our Love, and to increase our Desires after that Country where Vice is not, and Sin is a Stranger, and Affliction cannot come, and Devils cannot annoy, and Goodness lives, and Plenty reigns, and Joy abounds, and Bliss overflows, and God is all in all. And in the Negative Characters, this in the Text deserves particularly to be taken notice of, *On such the Second Death hath no power.*

In the handling of which Words, I cannot avoid enquiring into these three necessary Points:

I. *What the Second Death is.*

II. *Why it is called so.*

III. *Who the happy Persons are, on whom it hath no Power; and why they are freed from that Power.*

I. *What the Second Death is.* A Second supposes a First; and that which universally we have the clearest Notion of, is, that Death which Coffins, and Graves, and Funerals, and the Mourners who go about the Streets convince us of. For,

1. Death, in the natural Signification of the Word, is a Separation of the Soul from the Body. In all living Creatures that move in this lower World, there is something Spiritual, and something Corporeal or Terrestrial; something that is not seen, and something that is seen, and visible.

The Spiritual Part, whatever it be, is that which gives Life and Motion; the Terrestrial, that which is moved: And

And when the Spiritual Part is separated from the Terrestrial, we call it Death ; and so all the World calls it : So Plants die ; and Beasts, and Birds, and Fishes, and Insects die ; and so Man dies. And though the Spirit which is in Man, is infinitely different, as to its Excellency and Duration, from that which animates Beasts and Plants ; yet, even in these inferior Creatures, there is something that resembles the Spirit in Man ; and when that which is spiritual, or very like it, is taken away, or separated from the grosser and material part, they die ; and so do we : They, by the Original Imperfection of their Frame and Make ; we, by Divine Appointment ; according to what we read, *It is appointed unto Men once to die*, Heb. ix. 27. And this is the *First Death*, which all Men, both Good and Bad, are subject to ; and from which none can plead Exemption, except preserved from it by the miraculous Power of God ; as were *Enoch* and *Elias*.

2. The *Second Death* no Creature is capable of but Man, no inferior Creature ; Devils and Apostate Spirits are, but none below the Dignity of Man ; for this Death is the Wages of Sin, and of a sinful Life, and Contempt of Mercy and the Grace of God. Beasts cannot sin ; and though, under the Law, the Ox which had killed a Man or Woman, was to be stoned to death, *Exod. xxi. 29.* yet was not the Penalty laid upon the Beast, so much as the Owner, who did not keep him in. Sin supposes Reason, and a Rational Creature. Beasts have no Reason, whatever Resemblances there may appear in them ; they have no Knowledge of God, no Sense of a

Law, or of Religion; and are not capable of being govern'd by Arguments, and Motives, and Considerations. But Man hath an excellent and understanding Spirit within him; can reason, and argue, and consider, and weigh things, and determine, and can be moved and persuaded by Moral Arguments; make choice of things, having Notions of Good and Evil; and besides, is capable of being influenc'd by the Power and Grace of God, to do things that are well pleasing in his sight; and therefore, of being rewarded and punished according to his Works. This *Second Death* is a Punishment. 'Tis true, the first is so too; but by the Death and Resurrection of the Lord *Jesus*, that Punishment is softened, or rather turn'd into a Mercy; and by and through him, a Christian hath hopes to be released from it, or have it exchange'd into Eternal Life; but from this *Second Death*, there is no possibility of any Release, after it is once inflicted. And that we may rightly understand the nature of it, the Holy Ghost, in the Chapter before us, specifies and determines what it is; for so we read, *Verf. 14. And Death, and Hell; i. e. wicked Men who had been dead, and the Devil and his Angels, were cast into the Lake of Fire: This is the Second Death.* And again, *Rev. xxi. 8. But the Fearful, and Unbelievers, and the Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burns with Fire and Brimstone, which is the Second Death: The same Lake, into which the Beast and the False Prophet were cast alive; i. e. Idolaters, and Idolatrous Priests and Teachers, Rev. xix. 20.*

So that this *Second Death* is no other, no less than the Fire or Torments of Hell: And by this Name, the Punishment in the other World is commonly expressed by the *Jewish* Writers, both Ancient and Modern: *Onkelos* calls it so, and so doth *Jonathan*; both *Chaldee* Paraphrasts; and *R. D. Kimchi*, expressly, *The Second Death is the Death of the Soul in the other World.* And the *Targum*, on *Es. lxxv. 5.* makes the Body a Sufferer too; a Sufferer, I mean, in the same place of Torment; for thus he renders it, *Their Vengeance shall be in Hell, where the Fire burns continually:--- And, I will give their Bodies to the Second Death.* And to this purpose it is, that the *Talmudical* Doctors enquire, why it is twice said, *Righteousness delivers from Death*, *Prov. x. 2.* and *Prov. xi. 4.* And their Answer is, Because it delivers from two kinds of Death; from a violent Death here, and from the Judgment of Hell, and this *Second Death* our Saviour aims at, *Matth. x. 28.* *Fear not them which kill the Body, but are not able to kill the Soul: But rather fear him which is able to destroy both Soul and Body in Hell.* And this Torment is everlasting, and therefore commonly called *Everlasting Fire*, *Matth. xxv. 41.* and *The Fire that shall never be quenched*, *Mar. ix. 46.* The Justice whereof, we that are Parties have no reason to question; but rather to conclude, that it must be just, because God hath threatned it. God, that knows the Nature of Sin, and the Tendencies of it, infinitely better than we, sees its Effects, and all its dangerous Motions, and knows what Mischief and Hurt it doth to Soul and Body, and Hu-

Deut. 33. 6.
Es. 22. 14.

Bar. Barbe.
f. l. 10. p. 1.
Edit. Amst.

mane Society ; and how great an Affront it is to his Love in Christ : God, who inflicts this Punishment on none but those who wilfully chuse it, *i.e.* chuse the Sin, to which it is inseparably annexed : And, notwithstanding all the Opposition made against it by Conscience, and the Word of God, and the Spirit of Christ, and a Thousand significant Providences, cling to it without Repentance.

But if this Torment be Everlasting, why is it called *Death* ? This is the second Point, we are to examine.

II. *Why it is called Death, and the Second Death.*

1. The common Death of Mankind is a Separation of the Soul from the Body, as I said before ; and there being in Hell a signal Separation, either of the Soul, or of Soul and Body after the Resurrection, from the Love of God's Complacency, and the Society of Saints, and from all Joy and Comfort, the true Life of the Soul, 'tis upon that Account that this future Torment is called *Death*. The unhappy Man, who hath his Portion in the Lake of Fire, is separated from the Love of God's Complacency : God loves him not, and cannot love him, except he should love contrary to his own Decree and Order. He is resolved, not to love that Man that despised the Riches of Grace and Mercy all his Days, and preferred a nasty Sin, a silly Lust, and a base Desire, and the veriest Trifles, before the inestimable Treasure of the Blood of Christ : Nor could all the Intreaties of a bleeding and dying Saviour prevail with him to part with his Baseness and Perfidiousness, till Death forced him, together with his Life, away. So he stands separated

rated from the Love of God's Complacency, and from the Society of Saints. Which makes *Abraham*, from the Regions of Bliss, call to the miserable *Dives*, lying in Hell, and longing for the Society of *Lazarus*, *Luk. xvi. 26.* *Besides all this, between us and you there is a great Gulf fixed, i. e. by an irreversibile Law, so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.* And the same Separation holds, as to any Joy or Comfort; as appears from the Complaint and Cry of the same unhappy Man, *Luc. xvi. 24.* *And he cried, and said, Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his Finger in Water, and cool my Tongue, for I am tormented in this Flame.* All which implies a Separation from all things that should make Life comfortable. And, in this Language, the Holy Ghost speaks of the future Condemnation; *He shall separate them one from another, as a Shepherd divides his Sheep from the Goats, Matt. xxv. 32.* And in the Sentence of Condemnation, the Words are, *Depart from me, Vers. 41.* In which Process we may observe a Retaliation: As the Sin was, so is the Punishment. The Sin was, *They said unto God, Depart from us, for we desire not the Knowledge of thy Ways, Job. xxi. 14.* Till Men hearken to the wholsom Lessons of Repentance, they are in Scripture said to be far off from God; Strangers and Foreigners, alienated from the Life of God, *Ephes. ii. 13, 19. Ephes. iv. 18.* And the Punishment is Separation, and this Separation makes it Death.

2. The unhappy Sufferer in the Lake of Fire is always dying, and yet never dies; the Terrour and Anguish

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guish he lies under, puts him into such Agonies, that one would think he is expiring every Moment, and yet he lives, *Mark* ix. 44. 'Tis an easie matter to raise Objections against this Truth, and to question how this can be, without a perpetual Miracle of Preservation, or a continual Creation, or reviving the Body consumed with Pain and Fire. But it is impertinent to dispute God's Power, when he hath declared his Will: And it is safer to prevent it, than by asking Questions to delude our selves into Neglect of so great a Danger. The Sufferer will not lose his Memory, which will be quicker at this time, than ever; and the Remembrance of such a Sin will fill him with that Terrour, that he will be ready to die with the Thoughts of it. By and by another Wave comes, the Remembrance of another Sin, and hath the same Effect; and still, with the Return of his former Sins to his Mind, these Convulsion-fits return: So that he may justly be said to have the Pangs of Death perpetually upon him, and yet he never dies.

3. The Sufferer in this Lake wishes to die, and yet doth not die: The intolerable Torment forces him into vehement Desires after something that may put a Period to his Anguish. Common Death frees Men from the Troubles and Diseases of the Body, and puts an End to the Pain we feel here. This Notion runs in the Sufferer's Mind, and he fancies, Death would put an End to his Sorrows, and release him of the Sense of his Misery, which makes him long for that happy Moment; but, like *Tantalus*, his Food, as he snatches at it, doth still flee from him. And hither may be referred what

we read, *Rev. ix. 6. In those Days shall Men seek Death, and shall not find it; and shall desire to die, and Death shall flee from them.*

4. 'Tis called the *Second Death*, i.e. A Death different from the common and natural. In this Sense the Word *Second* is used sometimes; as, *Dan. vii. 5.* And, indeed, it is a Death of another Nature, attended with other Circumstances, with other Effects, and with other Consequences. It is, if I may say so, a Death, and no Death; a Death joyned with Sense, that breaks the Man, but doth not destroy him; destroys his Well-being, but not his Being; his Felicity, but not his Substance. It is a Death more grim, more formidable, more terrible, than the Death we have Experience of here on Earth; a Death, from which to be delivered, a Man would give all his Substance, all he is worth, and would labour and work Day and Night in Mines and Quarries, and rake Kennels, do any thing that is possible for Man to do, to be freed or released from it. Which will oblige me,

III. To enquire, *Who the happy Persons are, on whom this Second Death hath no power; and why they fall not under that Dominion.* From the preceding Verses, the Reader will be apt to conclude, that none are concern'd in this Privilege, but Martyrs.

That the Martyrs, who have suffered, and been beheaded, and lost their Lives for the Gospel, and the Testimony of *Jesus*, are to rise first, or before other Men, and reign with Christ a Thousand Years, seems to be plainly enough asserted, *Vers. 6.* and in the preceding Passages. But whether that Promise be already fulfill'd

in a Spiritual Sense, and the Thousand Years are to be reckon'd from the Great *Constantine's* Time, and to end with the Rise of the *Ottoman* Empire ; or whether it is yet to be fulfilled in a literal Sense, before the Day of Judgment, is a Point, that learned and inquisitive Men are not yet agreed in ; nor shall I enter at this time into that Controversie ; but all I shall take notice of, is this : That the Martyrs, and such as have been murder'd for the Cause of Christ and the Gospel, whether under Heathen Emperors, or under the Reign of Antichrist, shall have greater Works of Honour, and Majesty, and Glory conferred upon them, is more than probable ; and that on such, in the first place, the *Second Death* hath no power, we do easily grant : But still, the Privilege extends to other good Men, and to all such Christians as express their Faith by their Works ; as will appear from the following Considerations.

1. In this very Verse, whereof the Text is part, the Persons to whom this Privilege belongs, are said to be *Priests of God, and of Christ* : Which Qualification is in other places ascribed to all the living Members of Christ's Church ; as, *Rev. i. 6. Who hath made us Kings and Priests to God, and to his Father* : And for this Reason they are called a *Royal Priesthood*, *1 Pet. ii. 9.* And such Kings and Priests are all those who have learn'd, and do practise the Truth, as it is in *Jesus*. Spiritual Kings they are, who reign over their evil Inclinations, triumph over their corrupt Nature, trample on the vain Blandishments of Sin, and, by the Grace of God, rule their Appetites and Passions : And Priests they are, for they offer their Bodies

living Sacrifices, holy, acceptable to God; which is their reasonable Service, *Rom. xii. 1.* And the Sacrifices of Prayer and Thanksgiving, of Alms, and the Fruits of Righteousness, are the very Characters of their Sincerity, *Psal. iv. 5. Hos. iv. 10. Heb. xiii. 15, 16.* And therefore on such the *Second Death* hath no power.

2. As by the *Second Death*, is meant Hell, and the Lake of Fire, so, *Vers. 15.* in this Chapter, it is said, *And whoever was not found written in the Book of Life, was cast into the Lake of Fire.* From whence it will naturally follow, that such as are written in the Book of Life, are not subject to that Power; and over such, the *Second Death* hath no power. Now, it is certain, that all Christians who are *Israelites* indeed, they are written in the Book of Life; which is a Metaphor, or Form of Speech, taken from Princes, or Generals, or Magistrates, who inroll the Names of their Subjects, or Soldiers, or Citizens in a Book; those especially who have deserved well, and for whom they design Rewards. So God, as it were, inrolls, and registers in a Book, the Names of all those, who, by patient continuance in Well-doing, seek for Glory, and Honour, and Immortality, that they may obtain Eternal Life: And therefore, on such the *Second Death* hath no power.

3. We read, *Rev. ii. 11. He that overcomes, shall not be hurt by the Second Death:* And who knows not that Self-Conquest, and Overcoming Evil with Good, is the proper Task and Employment of all sincere Christians. As they were dedicated to Christ's Service in their Baptism, and vowed to fight under his Banner, and to overcome

through the Blood of the Lamb ; so, in due time, remembering their solemn Vow, encouraged by the Crown of Righteousness that is before them, and enliven'd by the Spirit of *Jesus*, they labour, and pray, and strive, and watch against the Temptations of the World, the Flesh, and the Devil : And therefore, on such the *Second Death* hath no power.

And how should this *Death* have any power over them ? As they live to the Lord, so they die to and in the Lord *Jesus* ; and, *Blessed are the Dead which die in the Lord, that they may rest from their Labours*, Rev. xiv. 13. The Lord that bought them, secures them against that formidable Power. The Lord that died for them, and hath abolished *Death*, and triumphed over it, hath delivered them from that Power. He is a Wall of Defence to them, so that the Power of this *Death* cannot reach them. His Blood, that precious, that rich, that beneficial Blood, quenches the fatal Fire for them. In a Word, they are under another Prince, and therefore not subject to that Power. The *Second Death* hath power over none but the Impenitent, the Refractory, and Disobedient, and who will not have this Man, I mean *Christ Jesus*, to reign over them. Those who have given their Names, and their Hearts, and consecrated their Affections to him, mortifie the Body of Sin ; Sin is their Trouble, and their Grief, and the Object of their Hatred, and they treat it as their Enemy, and make it their Business to destroy the Kingdom of the Devil, both in themselves and others. The Lake of Fire is properly design'd for the Devil and his Angels :
That

That Men are thrown into it, the Reason is, 1. Because they do the Works of the Devil. 2. Because they accept not of the Merits of *Christ Jesus*, which are intended to rescue them from that Fire. No Man accepts of the Merits of Christ, but those who accept of them on the Terms of the Gospel, *i. e.* renounce the Works of the Devil; not in Word, or in Tongue only; but in Deed, and in Truth repent, and mend their Ways, and make the holy Laws of *Jesus* the Rule of their Thoughts, and Words, and Actions: And on such, the *Second Death* hath no Power.

Inferences from the Premises.

I. **T** Here being such a Death, even the *Second Death*, surely it deserves to be fear'd and dreaded. We fear Poverty and Sickneſs, and the Eclipse of a Great Man's Favour, and the Loſs of an Arm, or Hand, or Foot, and a Thouſand Things beſides we fear. But how few are there that fear this *Second Death*, which is beyond all the Calamities of this preſent World! 'Tis true, there is none deſires or cares to feel it; and ſo far all Men may be ſaid to fear it. But to fear, is, to uſe the proper Means to eſcape the Danger. It is with Fear- ing, as it is with Believing: He that takes no Care to ſecure himſelf, and his Goods, doth not believe there is a Conſuming Fire in his Houſe; and he that doth not arm himſelf againſt an approaching Inundation, doth not fear it. A Danger, of which there is no great probability,

bability, may be in some measure undervalued ; but this *Second Death* is a Danger, which is not only possible, but, without great Circumspection, we shall certainly run into it. I mention'd a Passage before, which specifies both the Persons on whom that Storm will fall, and the particular Sins which make them obnoxious to it : It is *Rev. xxi. 8. But the Fearful, and Unbelievers, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idoleters, and all Lyars, shall have their part in the Lake which burns with Fire and Brimstone, which is the Second Death.* Are there no such Persons among us ? Are there no such Sins to be met with in the Places we inhabit ? Is the Land purged of such Vipers ? Are no such Venomous Creatures to be heard of ? Who are the Fearful ? Not Persons naturally timorous, or afraid of Ghosts and Spectres, or walking in the Dark : But Persons who are afraid of losing any thing for Christ and the Gospel, and for Righteousness sake ; more afraid of displeasing Men, than God ; more afraid of losing Earth, than Heaven ; and more terrified, with the Loss of a little Trash, than the Shipwreck of a good Conscience. And are such Men so very rare among us ? Might not you know them, if you would descend into your own Hearts, and examine the Secrets of your Souls ?

Would to God, there were no Unbelievers: Yet, how great is the Number ! The Scripture calls all those that obey not the Gospel of our Lord *Jesus Christ*, by that Name, *2 Theff. i. 8, 10.* And to talk of an Eternal, Glorious Life hereafter, or of a Kingdom infinitely richer, greater, better, and more magnificent, than any
this

this World can present to our View, and not to take the Way that leads to it, is plain Infidelity. As for Men that render themselves abominable to God, and good Men, by their Excesses, Intemperance, and Curfes, and Blasphemies, and Lewdness, and Profaneness; for Whoremongers, and Idolaters, (and all covetous Men are so; all that doat upon the Riches of this World, and value them as their greatest Happiness;) and for Lyars, who neither speak the Truth, nor do the Truth, we can hardly walk the Streets without jostling of them: They are to be found and met with in the Market, in Conversation, and in Religious Assemblies.

And have not such Men Reason to fear? What! A Lake burning with Fire and Brimstone! An Everlasting Fire! Is this a thing to be made light of? Is this a Danger, not worth minding? Is this a Punishment, not worth spending some serious Thoughts about it? Was ever Stupidity like this? Are we Christians, and pretend to believe all this, and yet make nothing of it? If we do not believe it, we renounce our Religion, and apostatize from Christianity; for, to be a Christian, is, to believe the Gospel of Christ, and to believe that every Doctrine delivered there, is infallibly true. And can any thing be more plainly asserted there, than this Fire is? Is it not spoken of over and over? Shall we believe it, and yet run into it? Believe it, and cling to the Sins which will bring it upon us? We are not necessitated to run into it: If we were, Why should God bid us stop? Why should he offer Defensatives against it, and prescribe Rules and Methods, how to prevent it?

Ay! But where is this Lake of Fire? I know not, neither can I tell, what part of the Universe it is in: But sure I am, that the Sins I have mention'd, if not left, if not forsaken betimes, will cast you into it, and your Curiosity will be satisfied with a witness. 'Tis enough that God hath said it, and you are bound to believe him; and so to believe him, as to be touch'd with the Belief, and to take other Resolutions.

And what if this Fire were no more than an unquiet, discomposed, and roaring Conscience, expressed by the most terrible thing we know of in the World! Is this so trivial a thing, that it is no just Object of our Fear? Ah, poor careless Men! Had ye but conversed as some of us have done, with Persons troubled in Mind, tormented in Conscience, and labouring under Agonies of Spirit, you would be able to guess what the Wrath of God in the other World will be, when let loose upon the Man; and the Soul shall see it naked, without Interposition of Body or Matter. A wounded Spirit, who can bear? And when the Terrour and Anguish of Mind, even in this Life, is such, that it puts or forces Men sometimes, to hang, or drown, or stab, or poyson themselves, what will that Anguish be in the next, when Sin will appear more dreadful, and God's Anger more fiery, and his Indignation more terrible, and the Sense of it will be quicker, and the Apprehension more lively, and the Accusations more stinging, and the whole Scene more amazing, and the Sentence more astonishing, and the Condemnation more solemn, and all Circumstances blacker, and the Conscience overwhelm'd with greater Shame and Confusion?

Were

Were there nothing in all this, but a mere Possibility, would it not become a wise Man to look about himself? But such an *Exit* is most certain. Sin unrepented of, will end in all this: It cannot be otherwise. Cavils, and Laughter, and ridiculing these serious things, may satisfy a Brutish Man, while he is at his Cups, and immersed in his Pleasures; but they will not when his thoughts are cool, when Sickness, when some fearful Calamity, when Death approaches, or when-ever Conscience awakes. Oh! Think of this, ye careless Souls! Fear, fear this burning Lake; and fear the Sins which will certainly consign you to it. I confess, I would not have a slavish Fear of Punishment be the sole Foundation of your Piety and Repentance; where Fear is the only Ingredient of it, the Repentance will not last long, nor the Piety be of any long Continuance. Love must have the Sovereign Influence; yet it may begin with Fear, till you see and taste how sweet, and how gracious the Lord is, and what Beauty there is in an entire Conformity to the Will of God; and then Love will come in: And the stronger that Love is, the less will be the Fear; for *perfect Love casts out Fear*.

The Generality of Sinners are so harden'd in their Sins, that nothing but Lightning, and Thunder, and a terrible Tempest can awaken them; and where the Tempest is such, these Terrours must become Objects of Consideration, till they touch, and fright, and force the Soul to take a View of a sweeter, and lovelier, and better, and more amiable Kingdom. Knowing the Terrours of the Lord, we speak of them, and lay them before you,

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and

and give them Life, and represent them in dreadful Colours to your Minds : But if you would not fear, get up, lose no time, look not behind you, save your selves in *Zoar*, betake your selves to the City of Refuge. Flee, flee into a State of Grace and Pardon ; Sense of Danger will give you Wings, and chafe your Thoughts, and and warm your Affections, and stir up your Wills, and make your Prayers fervent, and your Industry great, and sincere, and eminent, and, by the Grace of God, effectual. Make Peace with God, accept of the Terms of Reconciliation, resume your Courage, return to your Father's House, live up to your Baptifmal Vow, and you will not be afraid for any Terroure by Night, nor for the Arrow that flies by Day : *For he that dwelleth in the secret place of the Most High, shall abide under the Shadow of the Almighty : He shall cover him with his Feathers, and under his Wings shall he trust, and his Truth shall be his Shield and Buckler ; a Thousand shall fall at his Side, and Ten Thousand at his Right Hand, but it shall not come nigh him. It is so, For, because he hath set his Love on me, saith God, therefore will I deliver him : I will set him on high, because he hath known my Name : With long Life will I satisfy him, and shew him my Salvation, Psal. xci. 1, 4, 5, 7, 14, 15.*

II. It must needs be a very great Privilege and Mercy, to be freed and deliver'd from the Power of the *Second Death* ; a greater Mercy than to be deliver'd from the Deluge of *Noah*, from the Conflagration of *Sodom*, from *David's* Bear and Lion, and from the most painful Diseases ; a Mercy to be prized above being set with Princes,

Princes, even with the Princes of God's People; a Mercy, which none can prize, but true Believers; and the more they believe it, the more they will prize it; a Mercy that will be priz'd another Day at a very great Rate, even by the Sufferers in the burning Lake, when it is too late.

The greatness of the Mercy would soon appear, if it were dissected, and the Parts of it laid open, and the Advantages examined, and the Necessity of obtaining it weighed; without which, it may be long enough before it moves, or makes any Impression upon us, or causes any Alteration in our Tempers or Actions. How shall we prize it, if the Worth of it be not look'd into: If we compare it not with what the World calls Happiness, and Felicity, and Satisfaction; and see how much it exceeds the flitting Objects here, in Excellency, and Dignity, and Duration? To prize it when we shall want it, and see our selves undone without it, is the Action of Fools, and the Game of Mad-men, and the Inadvertency of Changlings. Now, now to prize it, is the Way to be deliver'd from the Power of the *Second Death*: And he that prizes it, will stop his Ears against the vain Suggestions of vainer Company; will hearken to God, obey the Calls of Wisdom, bethink himself, take another Course, and rise with Christ to Newness of Life. *This is the First Resurrection*, and blessed and holy is he that hath part in the *First Resurrection*; on such the *Second Death* hath no power. As there is a *First* and *Second Death*, so there is a *First* and *Second Resurrection*: the *First* is to Righteousness, the other to Glory; the *First* to a Spiritual, the *Second* to Eternal Life.

The Soul that betimes awakes out of the Sleep of Sin, will be held no longer by those Fetters ; but, touch'd by the powerful Hand of God, rouzes her self from that fatal Slumber ; and rises from the Drudgery of the Devil, to the glorious Liberty of God's Children ; from Pusillanimity, to Fortitude ; from Cowardice, to Religious Courage and Magnanimity ; from base, to noble and excellent Delights ; from the Pleasures of Vanity, to the solid Joys of Holiness : Such a Soul, Devils cannot touch, and Hell cannot hurt, and the burning Lake cannot annoy, and the *Second Death* cannot reach ; and in the *Second Resurrection*, when Saints shall rise, and Believers shall rejoyce, and the Children of God shall be crown'd, and God will be kind, and Christ dispence his rewards, such a Soul shall then be clad and deck'd with Robes of Light, shine when others burn, shine in a Body which Death cannot corrupt, and Ages cannot waste, and Time cannot destroy, and Wind and Weather cannot sully ; for we all look for a Saviour, *who shall change our vile Bodies, that they may be like unto his glorious Body, according to the mighty working, whereby he is able to subdue all things to himself.* I wonder not at the Joys, at the excessive Joy, which some excellent Christians feel, not only in their Life-time, but on a Death-bed too, when they reflect on the Privileges of the Faithful, and the great Things God hath prepared for them that love him : Surely, they deserve rejoycing ; and if the Apprehension be lively, they cannot but cause Joy unspeakable ; especially, when what is promised to all sincere Christians in general, a good Man or Woman

man can appropriate to himself in particular ; and say, *Over me the Second Death hath no power : I know in whom I have believed : I have fought the good Fight, I have finished my Course, I have kept the Faith : Henceforth is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give me at that Day ; and not to me only, but unto all them also that love his appearing.*

But, to exemplifie what I have been saying, let us cast our Eyes upon our deceased Sister.

It is not very material to give you an Account of her Pedigree ; that she was the Daughter of Sir *John Fettiplace*, Baronet, of an ancient Family ; and of a Mother, eminent for Wit, and Parts, and Exemplary Virtue ; and Sister to the present Heir, Sir *Edmond* ; and related to Persons of considerable Rank and Quality. These are External Ornaments, which distinguish Persons in the World ; but standing alone, give no Reputation in Heaven, with that God, who is no Respector of Persons. *The King's Daughter is all glorious within*, said the Prophet of Christ's Spouse ; and the Accomplishments of the Soul, are things which dignifie, and exalt, and give Respect in the Invisible World ; and will last, when Earthly Honours and Dignities will fail, and die, and fade away. And of these I shall speak, with respect to the Person, whose Funeral we do now solemnize.

To prove that the *Second Death* hath no power over her, we must seek for Topicks in her Life ; for the Life determines Death ; and the Holiness of the one, infers the

the Happiness of the other. So the Gospel teaches us, and so Christian Philosophy informs us, and so God hath bid us argue; and Conscience directs us to make Conclusions of this nature.

There are great Complaints abroad, of the Wickedness of the Times, and there is too much Reason for it; and yet, as hideous and numerous as these Works of Darkness are, in the midst of that Darkness God causes Light to rise; and sets up Stars, that shine in the Night, and give a glorious Lustre; and many are reviv'd, and enlighten'd, and warm'd by their Influence. Our deceased Friend may justly be reckon'd among these shining Lights.

And that no Man may suspect the following Account, either of Falshood, or Flattery, I must assure the Reader, that I have used all possible Care to take my Information from Persons of Integrity, who had the greatest Reason to know her. And I may truly add, that mine own Observations have furnished me with several Particulars.

God did visit her early with his Grace; and lodged in her a Principle of Goodness in her tender Years.

Health is the more admired, when preserved in a Contagious Air; and so is Grace too, when surrounded with Temptations. It was so with our deceased Friend; who, notwithstanding the Difficulties she met with, and the Disadvantages she was under, in being left without the Inspection and Authority of a Parent or Guardian to direct her, or good Examples to guide her, under the Temptations of Youth and Beauty, not only preserved her Innocence, but gave her self up to the Conduct of Religion.

A becoming Modesty and Reservedness appear'd in the first Stages of her Life ; and continued, like a Guardian-Angel, to attend her to the last.

The *Indians* call the *Christians* a Praying People ; and I wish it were true of all the individual Members of the Community : Our Sister was an admirable Pattern of it. And as Prayer was her frequent Employment, so it was her Pleasure too.

Prayer, if right and sincere, is Conversing with God ; and it is impossible to converse with the best of Beings, and not to receive Vertue and Power from that Conversation. A dead Man was revived with a Touch of a Prophet's Bones ; and we may easily imagine, what Life must flow from being familiar with the Living God, The World, that despises, or hath no great Regard to Prayer, knows not the Salutory Effects of it. And, indeed, you never saw a Person very eminent in Goodness, that was not frequent in this Exercise.

It was so with our deceased Sister. Early in the Morning, and late at Night, and in the Day-time after Dinner, Prayer was her Vocation. I call it her Vocation, because it is hard to say which took up most of her Time, *that*, or the Concerns of her Family. In publick, and with her Family, and in her Closet, where she continued seldom less than an Hour, God found her, either engaged in improving her Knowledge, or pouring out her Soul to him.

Good Books, and, above all, the Book of Books, the Bible, were her sweetest Entertainment ; and she found more Comfort there, than others do in their Dressing-room, or Ward-robe.

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Her first Thoughts in the Morning, and her last at Night, were of God. And she had so used her self to pious Ejaculations, at such, and other Times, that they were become a Second Nature.

In her publick Devotion, there appear'd that Gravity, and Seriousness, and Attention, that it was easie to perceive, her Soul was affected with the Service.

The *Lord's Day* particularly, she sanctified, by shewing a good Example at Church; and taking Care at home, that her Family was employ'd in hearing and understanding Things which belong to their Everlasting Peace. On this Day she never, but upon very extraordinary Occasions, received or paid any Visits, except it were to visit the Sick, and the Widow and Fatherless, in their Affliction.

The holy Sacrament of the *Eucharist* she had learn'd to prize at a very great Rate; and was present at it as often as it was administred in the Country, but more frequently in the City: And her Preparations for it, by Fasting, and Prayer, and holy Exercises, the Week before, were such, that she convinced those about her, that Receiving worthily was a thing of the highest Consequence.

In her Way to and from the House of God, in the Country, she entertain'd her self frequently, either with hearing some good Book read, or with repeating some Spiritual Hymns and Anthems.

Great Prudence and Discretion appear'd in the Management of her Secular Affairs. And, indeed, this is a very signal Encouragement to a steady Fear of God, in that it gives Wisdom even in Things relating to this present Life. When I say *Wisdom*, I am far from meaning
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Craft and Cunning : True Wisdom is founded in nobler Principles, and is ever attended with Christian Candor and Sincerity. And when I mention Sincerity, I cannot but apply to her, what *Solomon* saith of his Exemplary Matron; *Many Daughters have done vertuously, but in this thou excellest them all.*

With what Justice, and Honour, and Equity she discharged her Duty, as Trustee, to her first Husband. I suppose, not a few, who are here present, can confirm with their Testimony: And it was an Argument, how sure that Honourable Person was of her Affection; and what Confidence he reposed in her Fidelity, since he left his All to her Conduct.

When Providence disposed her to a second Marriage, she resolved, Vertue should be the principal Motive in the Choice of a fit Companion. And it must be confessed, that though she was good before, yet her Goodness received considerable Improvements, by the Zeal, and Example, and Conversation of the Second Partner of her Joys and Sorrows.

What her Charity was in giving to pious Uses, the Poor and Nedy that were about her, and mourn to see their Benefactress removed from them, can sufficiently testify. And I am credibly inform'd, that many times, not only so, but beyond her power, she expressed her pious Liberality.

Compassion, and speaking unhandlously of Persons, or Believing easily any ill Reports of her Neighbours, were Vices she had a great Aversion to.

Humility was her peculiar Vertue. And a good Christian that had a lively Sense of God, and of Religion, though poor and mean, was to her very excellent Company.

The Pleasures and Vanities of the World were her Burthen, rather than Objects of her Desires; and in the midst of External Pomp and Plenty, she preserv'd a Mind mortified to these Impertinencies. And Ceremoniousness in Converse, was a thing which she rather submitted to, than made choice of.

And when I shall have told you, That she was both a very kind Neighbour, and an excellent Mother, that took great Care to educate her Son in the Way of Righteousness; and was so zealous for his being a Son of God, that she often pray'd, (a Practice warranted by the Examples of some eminent Saints of old) If God, in his Infinite Wisdom, foresaw, he would not prove a Lover of Goodness, and good Men, to take him out of the World before the evil Days did come.

And when I shall have added, That she was a tender and generous Mistress to her Tenants and Servants: Twice a Wife; and in both Conditions, so observant of her Obligations, that in her Lips was the Law of Kindness, and Duty, and Affection.

After this Prospect, I say, it will appear, with what Reputation of Vertue and Esteem she lived in this sinful Generation; and did *let her Light shine before Men*, to give Occasion to others that saw her good Works, to *glorify her Father which is in Heaven*.

That, with all this Stock of Vertue, she was subject to Inadvertencies and Infirmities, I cannot deny ; but they were not cherished, or allowed of, but still encounter'd and oppos'd with Antidotes of Repentance and Watchfulness. A rash Word, or an accidental Breach of a pious Resolution, were her Grief and Sorrow ; and she groan'd under it, and confessed it, and discover'd her Detestation of it.

In her last Sickness, my self was a Witness of her pious Frame, which was, indeed, disturb'd sometimes with Doubts and Fears ; but sheltering her self under the Wings of an Almighty and Merciful Saviour, to whose Grace she referred all, and by whose Merits she hoped for Pardon, resigned to his Will ; and, contented with his Providence, she left this World, to retire to a better ; and so made good the Words of the Text, *On such the Second Death hath no power.*

Having set before you this Pattern, I would but ask whether it doth not deserve Imitation ? Is it possible to cast your Eye upon such a Picture, and not to be pleased with it ? Doth not Religion look very lovely in such a Dress ? And would not a Person of common Sense wish at least, *Let me die the Death of such a righteous Person, and let my Latter End be like hers.*

But bare Wishes will not do it ; and superficial Commendations will not go far. To wish, and to labour ; to commend, and to do ; to like, and to practise ; this is Religion. Then Examples have their Force, when they kindle Light and Heat in our Souls :

Then we answer the End, when they cause an holy Emulation.

There is a vulgar Piety, that creeps upon the Ground, ascends not to any height, contents it self with a few External Formalities, which leave our unruly Passions, and secret Fondness of the World, and other proud, unlawful Desires, in the State they were in, a partial Christianity, and a Stranger to true Self-denial, which Custom and Education have form'd, not the Spirit of Love.

Examples of this kind, as they deserve no Praises, so our Exhortations to follow them would be, not only impertinent, but impious. The Religion of the Gospel is another thing: As the Spirit of Christ is its Author, so it drives out the Spirit of the World; and where it takes possession of the Soul, it mortifies the Affections to these outward Glories, fills the Man with a Sense of the marvellous Love of Christ; and that Love, like Fire, by degrees consumes what is justly offensive to God, and injurious to our Neighbour. And such a Religion is set before you in the preceding Example.

And why should not the Duties and Vertues represented in it, be pursued with more than ordinary Zeal? Is not the Attempt comfortable? Doth it not naturally tend to advance the Peace and Serenity of your Minds? Are not the Encouragements great? And did ye ever hear of a more glorious Recompence than God is resolv'd to bestow?

O my Friends ! Why should it be neglected ? Can any Profit or Pleasure counter-balance the Loss of such a Reward ? How can ye doubt of it, when you believe God hath promised it ? Can God promise, and not perform ? Can there be Treachery, or Dissimulation, or Falshood in the Word of the Living God ?

To take up with the Shell of Religion, and neglect the Substance, what can this end in ? And why should any of us flatter our selves, that God will accept of Shews and Shadows, when he hath a Thousand Times protested that he will not ? Which of the two is it safest to trust to ; our Fancy, or God's peremptory Declaration ?

'Tis true, all Men's Circumstances will not dispense with spending many Hours in their Closets ; but all Men, I hope, carry Thinking Minds about them ; at least, capable of thinking. And did you think of God, his Holiness, Mercy, Goodness, Omnipresence, Providences, Promises, Threatnings ; his Power, and Authority, and Sovereignty, and the wonderful Advantages that came by *Christ Jesus* ; your Sins, and your Duties, and the Judgment of another World ? Did you think of these in your Going out, and in your Coming in ? These Thoughts would render God amiable to you, and attract your Love, and even compel you to please him. Prayer is not to be confin'd to a Closet : In your Business, and in your Labours, you can pray : In the Field, and in your Walks, you can address to God with devout and holy Thoughts ; and you would see the wonderful Effects of this Method ;

if it were duly followed; and the Duties which now seem difficult and hard, would become pleasant and amiable, and your Choice and Delight; and you would wonder at the Backwardness of Humane Nature to this serious and, I may truly say, most noble Employment.

I beseech you, stop your Ears against the importunate Objections of Flesh and Blood. Remember, Salvation is the greatest thing you have to mind: In securing that, you secure your greatest Interest: Is not a blessed Eternity so? Can you think or talk of being happy for ever, and doth not the very Name, the very Words suggest, that a Bliss Eternal and Infinite is the greatest Bliss, and ought to be the most prevailing Interest, in despite of all the Temporal Losses you may sustain in the pursuit of it?

What do ye see in this present World, that you should so much doat upon it? The Fashion of it passes away: You see how transitory every Terrestrial thing is. Why should ye build upon the Waves of the Sea, when God directs you to a Rock, whereon if ye build your House, It will be Proof against all Storms and Inundations?

Do not make light of the *Second Death*: 'Tis too dreadful to be overlook'd with Contempt or Railery. The only Rampart against it, is, a Death to a careles, indeavour and sinful Life, and Living to him that died for you, and rose again. The *First Death* will be upon you before you are aware; and if a Conscience purged from dead Works do not attend you, the *Second*, the most terrible thing of all, will lay hold on you without Remedy.

For God's sake, let us act like Persons of Sense and Reason. God's Decree is irreversibile; without a Change of Heart and Life, to which your earnest Prayers will signally contribute, the Merits of *Christ Jesus* cannot profit you. The Judge is before the Door. The Examples of holy Men and Women, who have gone before you, are powerful Invitations: They make not only the Practice of Goodness possible, but direct us how to attain it. These speak to us in the Name of the Lord: And let me adjure you in the Apostle's Language, *Heb. xiii. 7. Remember them who have the Rule over you, who have spoken to you the Word of God, whose Faith follow, considering the End of their Conversation.*



